A COAL FROM THE ALTAR,

TO KINDLE THE holy fire of *Zeale.*

In a Sermon preached at a generall *Visitation at Ipswich.*

By SAMVELL WARD, Bach. of Diuinity.

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A COAL FROM THE ALTAR,

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In a Sermon preached at a Publick Fast.

By SAMUEL WARD, Batch. of Divinity.

To my Reuerend friend, Mr. *Samuel Ward.*

Sir, your Sermon which I copied partly from your mouth, and partly from your notes, I haue aduentured into the light; encouraged by the approbation, and earneſt intreaty of ſuch, whoſe iudgements you reuerence, and whoſe loue you embrace: who alſo haue made bold heere and there to varie ſome things, not of anie great conſequence, if I can iudge. I was loth to ſmoother ſuch fire in my breaſt; but to vent it, to enflame others. If you ſhall blame me; I knowe others will thanke mee. What I haue done is out of zeale, to God, and his Church.

Your affectionate friend,

Ambroſe Wood.

A neceſſarie Aduertiſement from the Printer.

CVrteous Reader, I thought meet to giue thee notice, that one of the written ſheets of this Sermon, coming to our hands, both miſplac't, and without any directory either word, or *Folio*, to the next enſuing; the Compoſitor could not but ſet it in the ſame order (or rather, manner) wherein hee receiued it: whereas we vnderſtand ſince, it was meant, that all the matter between the ſixteenth line of the 51. page and the ſecond line of the 61. page, ſhould haue followed in the beginning of the 43. page, immediately after theſe words, *will not ſo moue as the meaneſt Orator.* Which I wiſh thee to note with thy penne.

To amend the Faults of the Preſs, read thus;

In the Title page, *ijuu.* p. 9. l. 12. dung. p. 41. l. 11 & 12. deriſion. p. 68. l. 16. veine.

Reuel. 3. 19. *Be zealous.*

His watch-word of Christ, if it be not now a worthie season, I know not when euer it was, or will bee. Would he now vouchsafe to bestowe a Letter vpon his Church here on earth; should hee need to alter the tenour of this? which being the last, to the last of the seuen Churches, why may it not (saith an Ancient vpon this text) typifie the estate of the last Age of his Churches? the coldnesse whereof himselfe hath expresly foretold. And if God should now send through the earth such surueying angels as *Za-*

Mat. 24. 12

charie mentions chapter 1; Could they returne any other obseruation of their trauailes then theirs; *The whole world lies in lukewarmnesse?* which makes me often in my thoughts proportion these ends of time, to the like period of *Dauids* age when no clothes were enow to keepe heate in him. *Faith* I grant is a more radicall, vitall, and necessary grace; but yet not so wholly out of *Grace* with the times, as poore *Zeale*; which yet if by any meanes it might once againe be reduced into fauour, and practice, before Time sets, and bee no more; I doubt not but Christ would also yet once againe in this euening of the world, come and *Sup* with vs; A fauour including all other in it.

1 *King.* 1. 1

2 My desire especially is, that this our Iland might take it to it selfe, as well as if it had by name bene directed to it; what would it hurt vs to make an especiall benefit and vse of it? Some of our owne, haue so applied it; (whether out of their iudgements, or affec-

ons.

ons, I say not.) Learned *Fulke* marueils if it were not by a Prophetical spirit penned for vs: others (in their kind) more resolutely haue made it a singular type of purpose for vs. Their warrant I know not; especially if it bee true which all trauellers tell you, *That they finde more zeale at home then abroad.* Wee are I grant in sundry respects equall to *Laodicea*: Euen the very names thereof, as well the first and oldest in regard of the blessings of God, Λαοδικεια Gods Darling, as the latter in regard of good Lawes and Ciuility, *Laodicea*, How well do they become vs? As rich as they, and that in the very same commodity of woolles; *Abounding as they* with many learned *Zenos*, and bountifull *Heroes*: *Parallel* in all regards; I would I could say lukewarmenesse excepted. But I must bee a faithfull and true witnesse, and yet this is all I haue to say; Io was, as I conceiue, *Laodiceas* complexion and not her constitution, her practice not her orders, personall

so all lukewarmenesse not legall, which Christ strikes at. That fault I finde in my text, the same I finde in our common Christians, whose spirituall condition and state is too like the externall situation of our Country, between the Torrid, and the Frigid Zones; neither hot nor cold: and so like *Laodicea*, that if wee take not warning, or warming, we may I feare in time come to be spued out of Gods mouth.

3 For this present assembly of Ministers, could all the choyce & time in the world have better suted me then mine ordinarie Lord? If fire bee set vpon the Beacons, will not the whole Country soone be warned and enlightened?

4 For my selfe also, me thinkes it will better become my yeares to learne, then to teach my Ancients; to enkindle their affections, then to enforme their iudgements. And whereas *Paul* bids *Titus* preach zeale with all authority, though in mine owne name I crave your patience, and audience, yet

in his name that is the first of the creatures, and *Amen*, I counsell him that hath an eare, to heare what the Spirit saith to the Churches;

ζηλωσον *Be zealous.*

A Coale from the Altar.

Reuel. 3. 19. ζηλωσον : *Be zealous.*

ZEale hath been little practiſed leſſe ſtudied: this heauenly fire hath euer beene a ſtranger vppon earth. Fewe in all ages that haue felt the heat of it, fewer that haue known the nature of it. A deſcription will rake it out of the embers of obſcurity: & it may be that many when they ſhall knowe it better, will better affect it.

2 Zeale hath many counterfeits and allies. There are many ſtrange fires

which hauing ſought to carry away the credit of it, haue brought an ill name vpon it: from theſe it would be diſtinguiſhed.

3 Zeale is euery where ſpoken againſt, it hath many enemies and few friends: the worlde can no more abide it, then beaſts can the elementary fire, the rebukes of many haue fallen vpon it, the diuell weanes cunning lyes to bring downe the honour of it. Oh that wee could raiſe and maintaine it, by ſetting forth the deſerued praiſes of it; and challenge it from the falſe imputations of ſuch as hate it without a cauſe.

4 Zeale hath in this our earthly molde, litle fuell, much quench-cole; is hardly fired, ſoon cooled. A good Chriſtian therefore would be glad to knowe the Incentiues and preſeruatiues of it, which might enkindle it, enflame it, feede it, and reuiue it when it is going out.

5 Zeale in the worlds opinion, is as cõmon as fire on euery mans hearth,

no

no mans heart without zeale, if euery man might be his owne iudge: If most might be heard there is too much of it; but the contrarie will appeare if the right markes be taken, and the true rules of triall and conuiction be obserued, and the heart thereby examined.

6 Zeale generally handled will breake as lightning in the aire and seize vpon no subiect: Application must set it on mens harts, & exhortation warme this old and colde age of the world, chiefly this temperate climate of our nation.

First part.

It was said of old, that zeale was an *intention of loue*: of late, that it is a compound of *loue and anger, or indignation*.

The Ancients aymed right, and shot neere, if not somwhat with the shortest. The moderne well discouered the vse and exercise of more affections, then loue, within the fadome and compasse of zeale; but in helping that default, went themselues somewhat wide, and

came not close to the marke: which I ascribe not to any defect of eye-sight in those sharpe sighted Eagles; but onely to the want of fixed contemplation. And to speake truth, I haue oft wondred why poore *Zeale*, a vertue so high in Gods books, could neuer be so much beholding to mens writings as to obtaine a iust treatise, which hath been the lot of many particular vertues of inferiour worth; a plaine signe of too much vnder-value and neglect.

He that shall stedfastly viewe it, shall finde it not to be a degree or Intension of loue, or any single affection (as the *Schools* rather confined thē defined zeal) neither yet any mixt affection (as the latter, rather compounded then comprehended the nature of it) but an *hot temper, higher degree or intension of them all*. As varnish is no one colour, but that which giues glosse and lustre to all; So the opposites of zeale, keye-coldnes and luke-warmenesse, which by the lawe of contraries must bee of the same nature, are

are no affections, but seuerall tempers of them all.

Paul warrants this description where he speakes of the twelue Tribes. *They serued God with intension or vehemency.* Act 26.7

The roote shewes the nature of the branch. Zeale comes of ζεω, a word framed of the very sound and hissing noise which hot coales, or burning iron make when they meete with their contrary. In plaine English, zeale is nothing but heate, from whence it is that zealous men are oft in Scripture said to burne in the spirit. ζεοντες τω πνευματι.

He that doth moderately or remisly affect any thing, may be stil'd *Philemon* a louer: He that earnestly or extreamely, *Zelotes* a zelot: who to all the obiects of his affections, is excessiuely and passionately disposed, his loue is euer feruent, his desires eager, his delights rauishing, his hopes longing, his hatred deadly, his anger fierce, his griefe deepe, his feare terrible. The Hebrewes expresse these Intensions by doubling the word.

This being the nature of zeale in generall, Christian zeale of which wee desire onely to speake, differs from carnall and worldly, chiefly in the causes and obiects.

It is a spirituall heate wrought in the heart of man by the holy Ghost, improouing the good affections of loue, ioy, hope, &c. for the best seruice and furtherance of Gods glory, with all th' appurtenances thereof, his worde, his house, his Saints and saluation of soules: vsing the contrary of hatred, anger, griefe, &c. as so many mastiues to fly vpon the throat of Gods enemies, the diuell, his Angels, sinne, the world with the lusts thereof. By the vertue whereof a *Zealot* may runne through all his affections, and with *Dauid*, breath zeale out of euery pipe, after this manner for a taste;

Psalm. Loue. *How doe I loue thy law (O Lord) more then the hony or the hony combe, more then thousands of siluer and gold!*

Hatred. *Thine enemies I hate with a perfect hatred.*

hatred.

Thy teſtimonies are my delight, I reioyce more in them, then they that finde great ſpoyles, more then in my appointed food. Ioy.

Mine eyes guſh out riuers of teares. O that my head were a fountaine of teares, becauſe they deſtroy thy law. Griefe.

Mine eyes are dimme with waiting: how doe I long for thy ſaluation? Hope.

Thy iudgements are terrible, I tremble and quake, &c. Feare.

Looke what pitch of affection the naturall man beſtowes vpon his deareſt darling, what vnſatiable thirſt the couetous worlding vpon his Mammon, the ambitious vpon his honour, the voluptuous vpon his pleaſure; the ſame the Chriſtian ſtriueth in equall, yea, (if poſsible) farre exceeding tearmes to conuert and conferre vpon God and his worſhip.

In briefe, to open a little creuiſe of further light, and to giue a little glimpſe of heat: Zeal is to the ſoule, that which the ſpirits are to the body; wine to the ſpirits, putting vigour and agility into them.

them. Whence comes that elegant Antitheſis in the Scripture. *Be not drunke with wine wherein is exceſſe, but bee filled with the ſpirit.*

Ser. 41. in Cant. 49

Chriſt is ſaid to lead his Spouſe into the wine cellar: which Simily *Bernard* delighting oft to repeat, in two or three Sermons interprets of a ſpeciall meaſure of zeale inſpired into his Church. Thus (ſaith he) Chriſt led his Diſciples into the wine cellar on the day of Pentecoſt; and filled them, and the houſe with ſuch zeal as they came forth like Giants refreſhed with wine, and ſeemed to the people as men drunke with new wine.

Act. 2

It is to the ſoule as wings to the foule: this alſo is a Scripture embleme to picture the Angels with wings, as in the hāgings of the Temple, & in the viſions of the reuelatiō, in token of their ardent and zealous execution of Gods will: whence alſo they haue their name *Seraphim*; he maketh his miniſters a flame of fire.

Heb. 1. 7.

To

To this fire and these wings, which we in the Lords praier desire to imitate, there is nothing in vs answerable but our zeale; As wheeles to the chariot: which makes vs not goe, but runne the waies of Gods commandements, and so runne that we may obtain. As sailes to the ship, and wind to the sailes, to which alludes the phrase so frequent in Scripture, *Plerophorie*.

As courage to the souldier, metall to the horse, dust to the ground which makes it bring forth much fruit, yee an hundred fold: vinacity to all creatures. To conclude this, this is that celestiall fire which was shaddowed out vnto vs by that poore element in comparison and beggerly rudiment, the fire (I meane) of such necessary vse in the law, which rather then it should be wanting, the Lord caused it to descend from heauen, that it might cause the Sacrifices to ascend thither again as a sweet incense vnto the Lord without which no burnt offering was acceptable.

The

The second part.

But now, as then, there are certaine false fires, abhominable to God, odious to men, dangerous to the *Nadabs* and *Abihues* that meddle with them, bringing thereby coales vpon their owne heades, an ill sauour vpon all their seruices; and not only so, but that which is worse, an ill report and surmise euen on those that offer the right fire, and serue the Lord in spirit and truth: yet for their sakes is the name of zeale blasphemed all the day long.

Against these, as then, so now seuere cautels and cleare distinctions must bee laid, lest such as haue not their senses exercised to put a difference, mistake poisonfull weedes for wholsome herbes, to their owne destruction; and for the sake of the one, reuile the other to the wrong of God and his Saints.

It fares not otherwise with the soule thē with the body: besides the native & radicall heat, the principall instrument of life, there are aguish and distempered

heats

hearts, the causes of sicknes and death.

To discerne of those, requires some skill and iudgement: yet a good Empirick, a Christian of experience, will giue a shrewd guesse at them, the easier and the better if hee marke these following signes and symptomes, common to all the kindes of false zeale, here also following.

1 Ostentatio.

First they are deeply sick of the phariſaicall humor, they loue to be seene of men, and say with *Iehu, Come and see how zealous I am for the Lord of hosts*: they proclaime their almes with a trumpet, paint their good deedes vpon Church windowes, engraue their legacies vpon tombes, haue their acts vppon record. Thus, Comets blaze more then fixed Starres. Aguish heates breed flushings, & are more seen in the face, then natural warmeth at the hart. Scholers count hiding of Art the best Art: the godly man studies by all meanes how to conceal the one hand from the other, in doing well; hiding of zeale is the best zeale.

Secondly,

2. External humiliation complemental

Secondly, of *Ahabs* disease exceeding in externall humiliation, affected gestures, passionate sighs, loudnesse of voyce, odde attires & such like: These know how to rend the garment, hang the head with the bulrush, to whip and launce their skinnes with *Baals* Priests; and yet strangers to a wounded spirit: not but that true and hearty zeale doth lift vp the eyes, knock the breast, dance before the Arke. Therefore this character may deceive the vnwary; Let *Eli* take heed of iudging *Hannaes* spirit rashly by the mooving of her lips: yet hypocrites so vsually straine nature and without a cause exceed, and that in publike, and vppon the stage, that for the most part, their actions and affections are palpable: as *Iesuites*, *Cappuchines*, &c. yea in many histrionicall Protestants: Horse-coursers iades wil bound, curuet and shew more tricks, then a horse well mettled for the rode or cart.

3. Complemental.

Thirdly, you may know them by their diligence and curiosity in lighter matters

matters ioyned with omission and neglect of greater, wise in circumstance, and carelesse in substance, tithing mint, straining at gnats, &c. In all cheape and easie duties, prodigall: niggardly & slothfull in the waighty things of the Lawe: these haue at command good wordes, countenance, yea teares from their eyes, sooner then a farthing from their purse, hauing this worlds goods, and see their brother want: these sticke vp feathers for the carcasse, beguiling the simple, coozening the world, but chiefly themselues.

Fourthly, these fires cannot keepe themselues within their owne hearths, these spirites cannot keepe themselues within their owne circles. True zeale loues to keepe home, studieth to be quiet in other mens Dioces: false zeale loues to be gadding, is eagle eyd abroad, and moule eyd at home. In stead of burning bright and shining cleare, like brinish lights, they sparkle & spet at others, or like ill couched fireworks let fly on all

4 Pragmaticall.

5 Censorious.

all sides: onely out of their wisedome they know how to spare *Agag* and the great ones, and bee sure they anger not their great Masters, and meddle with their matches: whereas it is the property of fire that comes from aboue to spare the yeelding sheath, and melt the resisting metall, to passe by the lower roofes, and strike the towred pinacle, as *Nathan*, *Dauid*, *Elias*, *Ahab*; *Iohn*, *Herod*, *Ionas*, *Niniuie*, &c. Note also in all their proceeding with others, in steede of wholsome seuerity (which rightly zealous men neuer come vnto but by compulsion, and not without compassion of the offender, weeping with *Moses* and *Samuel* ouer the people, beeing sory with the Emperour, that they knowe how to write sentences of condemnation) These delight in cruelty, the brand of the Malignant Church; feede their eyes with Massacres as the Queene mother. No diet so pleasing to these rauening wolues, as the warme blood of the sheepe. They are they that cry fire

6 Cruell.

and

and fagot, away with them, not worthy to liue, their very mercies are cruelty: especially in their owne cause, they heat the fornace seuen times hotter then in Gods.

Lastly, these Meteors and vapours haue no constant light, or continued heat (as the fixed starres euer like themselues) but haue onely their aguish fits, & lunatick moods; sometimes in aduersity they are good vnder the rod as *Pharaoh*, again in prosperity like the fat kine of *Basham*, ingratefull and forgetfull: sometimes in prosperity when the sun of peace shineth on them, & the fauourable influence of great ones: they shoot forth their blade with the corne on the house top, running with the streame, & sailing with the wind; sometimes their zeale depends vpon the life of *Iehoiada*; sometimes on the company of the Prophets: commonly in the beginning they blaze like straw fires, but in the end goe out in smoake and smother; whereas in their entrance into profession, they gal-

7 Variable and inconstant.

loped

loped into shewes, and made some girds at hand, they tire, giue in; and end in the flesh, whereas all naturall motions are swiftest toward their end.

The vestall fires were perpetuall, and the fire of the Altar neuer went out. Spices and wests of these euills may be found in the sincerest Christians; but they suffer not these dead flyes to ly and putrefie in the precious boxes of true zeale; of all these the preachers caueat may be construed, *Be not ouer iust*, though it may also admit other interpretations, as after shall appeare.

Be not ouer iust hath 7. expositions, here. 2. or 3. more hereafter.

These are the speciall notes and symtomes of strange fires; the kinds also are many, & might be distributed into many heads; but I will reduce them into three which are known by their names.

ψευδοζηλος, *counterfeit zeale, false fire.*

τυφλος ζηλος, *blind zeale, smoakie fire, or fooles fire, ignis fatuus.*

θυμος ζηλος, *turbulent zeale, wild fire.*

The first, wanting truth and sincerity, propounds sinister ends:

The

The second, knowledge and discretion, takes wrong wáies.

The third, loue and humility, exceeds measure.

The first abounds amongst subtile & crafty professors, and is to be abhorred and detected.

The second amongst simple and deuout, is to be pitied and directed.

The third amongst passionate and affectionate, and is to be moderated and corrected.

Counterfeit zeale

The first is the meere vizor of zeale, looking asquint one way and tending another; pretending God and his glory, intending some priuate and sinister end; first, either of honour and promotion, as *Iehu* who marched furiously, and his worde was the Lorde of hosts, but his proiect was the kingdome.

The sinister ends of counterfeite zeale;

1

Secondly, at filthy lucre: as *Demetrius*, and his followers, who cried great is *Diana* of Ephesus; but meant her little siluer shrines. It cannot bee denied, but many such there were who helped to

2

pull downe the Abbies; not out of any hatred to those vncleane cages, but to reare their owne houses out of the ruines, and spoyled copes to make cushions. *Iudas* complained of superfluity, but grieued it fell besides his bagge; many, temporalities tithes and glebes, vnlawful, because they are loth to forgo them: If *Iezabel* proclaime a Fast, let *Naboth* looke to his vineyard; If the Vsurer and tradesman frequent sermons, let the buyer and borrower looke to themselues. It is too common a thing to make zeale a lure and stale, to drawe customers; a bait of fraud, a net to entrap; with malicious *Doegs*, to make it a stalking horse for reuenge against the Priest, thereby to discharge their gall at Ministers and other Christians, for the omission and cōmission of such things, as them selues care not for; with the *Strumpet* in the Prouerbs, to wipe their mouthes, and frequent the Sacrifices, that they may be free frō suspicion.

All these euills, haue I seene vnder the

the ſunne-ſhine of the Goſpell: but by how much, zeale is more glorious then common profeſsion, by ſo much is diſſembled feruency more deteſtable then vſuall hypocriſie; yea, no better then diueliſh villany & double iniquity: ſuch painted wals and whited ſepulchers, the Lord will breake downe. Let all *Timothies* and *Nathanaels* learne to diſcry them, and diſcard them: The cure of this was deeply forelaid by Chriſt; *I counſell thee to buy gold tryed in the fire*: all is not gold that gliſtereth, an image of faith breeds but a ſhew of zeale; many ſeemed to truſt in Chriſt, but Chriſt would not truſt them: but ſuch faith as will abide the fire, brings forth zeale that will abide the touchſtone.

The ſecond, is erronious or blinde zeale, not according to knowledge Rom. 10. I beare many deuout Papiſts witneſſe (though I feare the learnedſt of them be ſelfe condemned) that they haue this zeale perſwading themſelues, they doe God beſt ſeruice, when they

pleaſe the diuell moſt in their will-worſhip. The ſame witneſſe I beare many *Separatiſts* (though I feare moſt of them be ſicke of ſelfe conceitednesſe, newfangleneſſe, and deſire of maſterſhip:) who would not ſuſpect ſuch zeale, which condemnes all reformed Churches, and refuſeth communion with ſuch as they themſelues confeſſe to bee Chriſtians, and conſequently ſuch as haue communion with Chriſt. It would grieue a man indeede, to ſee zeale miſplaced, like metall in a blind horſe; to ſee men take ſuch paines, and yet fall into the pit. This made *Paul* to wiſh himſelfe *Anathema*, for the ſake of ſuch; and yet the multitude and common people, often thus; Is it poſsible but theſe men haue the right? But alas, how ſhould it be otherwiſe when a blinde company will follow a blinde ſect-maſter; This being one property of blinde zeale, a fond admiration, and apiſh imitation of ſome perſon, for ſome excellency they ſee in him, which ſo dazles their eyes,

that

that they cannot discerne their errours and infirmities, which they oftner inherit then their virtues; as appeares in the *Lutherans*, & the Iewes, that would sacrifice their children to *Moloch*, in imitation of *Abraham*: In these the diuell becomes an Angel of light, and plaieth that Dragon, Reuel. 12. pouring out floudes of persecution against the Church, causing deuout men and women, to raise tragedies, breath out threatnings, and persecute without measure; then these the diuell hath no better souldiers: but when their scales fall from their eyes, and they come into Gods tents; God hath none like vnto them. The cure of this diuinely is forelaid by Christ also, to buy eye-salue of him; Angels haue eyes as well as wings to guide their flight: when the shippe is vnder saile, and hath the freshest way; it hath most neede to looke to the steerage, keepe the watch, haue an eye to the Compasse, and land marks.

κακοζηλια

The third kinde, is turbulent zeale, called

Turbulente Zeale

called by *Iames* bitter zeale, a kinde of wild-fire transporting men beyond all bounds, and compasse of moderation; proceeding sometimes of a weakenesse of nature in men, that haue no stay of their passion, like to Clockes, whose springs are broken, and Cities whose walls are down. Zeale is a good seruant, but an ill master: metall is dangerous in a head-strong horse. And so the *Poets* (which were the Heathens Prophets) shadowed out the cure of this, in *Minerua's* golden bridle, wherewith she managed her winged *Pegasus*. There is too much of this bitter zeale, of this *Hierapicra*, in all our books of controuersies: but especially there hath been too much in our domesticall warres; some sons of *Bichri* haue blowen the trumpet of contention, trumpets of anger; the Churches of God should haue no such custome: Oh that our Churches vnderstood that saying.

In quarrels of this nature *Paul* spends his zeale, not in partaking but in parting

ting the fray, beating downe the weapons on both sides: Who art thou that iudgest? who art thou that condemnest thy brother? as if he should say, The matters are not *Tanti*, wee haue made the diuell too much sport already; who threw in these bones to set vs together by the eares, whilst he lets in the common Enemie vpon vs. *Charity, Charity*, is the builder of Churches: Strife about trifles, hath wasted many famous ones, and placed the temples of *Mahomet*, where the golden candlesticke was wont to stand. We pittie the former ages, contending about leauened and vnleauened bread: keeping of Easter, fasting on Sundayes, &c. The future ages, will do the like for vs. Oh that the Lord would put into the hearts both of the gouernours and parties to these quarells, once to make an end of these Midianitish warres; that wee might ioyntly poure out the vials of our zeale, vpon the throne of the beast. Rom. 14. 10

Thus haue you heard the errors and coun-

counterfeits of zeale, through whose sides, and vpon the backe of which, diuerse of the malicious world vse to beat those whom it hates, because their workes are better then their owne; iniuriously concluding, that all Zealots are alike. Thus I haue heard our Marchants complain, that the set vp blewes haue made strangers loath the rich oaded blewes, onely in request: this is an old sophisme. Trew iudgement would teach vs to conclude, that the best drugs haue their adulterates; the most current coynes their slippes; and that virtue which so many hypocrites put on, to grace themselues withall; is surely some rare and excellent iewell.

The third part.

The true Zealote, whose feruency is in the spirit, not in shew; in substance not in circumstance; for God, not himselfe; guided by the word, not with humors; tempered with charity, not with bitternesse: such a mans praise is

of

of God though not of men: such a mans worth cannot bee set forth with the tongues of men and Angels.

Oh that I had so much zeale, as to steep it in it owne liquor; to set it forth in it owne colours, that the Lord would touch my tongue with a coale from his Altar, that I might regaine the decaied credit of it, with the sons of men.

Arguments of cõmendation. Zeale

It is good to bee zealous in a good thing: and is it not best, in the best? or is there any better then God, or the kingdome of heaven? Is it comly what euer we do, to do it with all our might? onely vncomely when wee serue God? Is meane and mediocrity, in all excellent Arts excluded, and onely to be admitted in religion? Were it not better to forbeare *Poetry* or *Painting*, then to rime or daube? and were it not better, to be of no religion then to be cold, or lukewarme in any? Is it good to be earnest for a friend, & cold for the Lord of hosts? For whom dost thou reserue the top of thy affections? for thy gold? for thy

1 From Gods excellency whom zeale onely becomes, vnworthily placed elsewhere.

2

thy *Herodias*, &c. O ye adulterers and adultereſſes, can ye offer God a baſer indignity? What ayleth the world? Is it afraid thinke we, that God can haue too much loue; who in regard of his owne infinite beauty, and the beames hee vouchſafeth to caſt vpon vs, deſerues the beſt, yea all, and a thouſand times more then all? Ought not all the ſprings and brookes of our affection, to run into this maine? may not he iuſtly diſdain, that the leaſt Riueret ſhold be drained another way? that anything in the world ſhould be reſpected before him, equalled with him, or loued out of him, of whom, for whome, and through whom are all things? who, or what can bee ſufficient for him our Maker and Sauiour? In other obiects feare exceeds: here no extaſie is high enough.

3 From his ſpirituall nature.

Conſider and reaſon thus with thy ſelfe (O man) canſt thou brook a ſluggard in thy worke, if thou bee of any ſpirit thy ſelfe? is not a ſlouthfull meſſenger as vinegar to thy teeth, and as

ſmoake

smoake to thine eyes? Hast thou any sharpnesse of wit, is not dulnesse tedious vnto thee? And shall hee that is all spirit (for whom the Angels are slow and cold enough) take pleasure in thy drowzie and heavy seruice? Doe men choose the forwardest Deere in the heard, and the liuelyest Colt in the droue? And is the backwardest man fittest for God? Is not all his delight in the quickest and cheerfullest giuers and seruitors? Euen to *Iudas* he saith, That thou doest doe quickely; so odious is dulnesse vnto him: what else mooued him to ordaine that the necke of the consecrated Asse should bee broken, rather then offered vppe in sacrifice; doth God hate the Asse? or is it not for the sake of the quality of the creature, which hath euer among the heathens beene an *Hieroglyphick* of heauinesse and tardinie?

Thirdly, this zeale is so gratious a fauorite with God, that it graces with him all the rest of his graces; Prayer if it be feruent

? Effects of zeale. *Rom.* 12

fervent, prevaileth much: the zealous witnesses had power to shut and open heaven: by this *Israel* wrastled with God, overcame, and was called a Prince with God: this strengthened the hart of *Moses* (as *Aaron* and *Hur* supported his hands) till the Lord saide, Let me alone: this made *Cornelius* his prayer to come into heaven; whither our cold suites can no more ascend, then vapours from the Still, unlesse there be fire vnder it: Repentance, a needfull and Primary grace, which the Baptist so vrged: but then we must bee zealous and repent (as my text joynes them) or else, no repentance pleaseth God, nor are there fruites worthy repentance. Almes and good deedes are sacrifices pleasing to God: but without zeale, the widowes mites are no better then the rest, It is the cheerefull loose, that doubleth the gift. Generally, as for the mans marke and name, furthereth the sale of his commodity; so zeale inhanceth all the graces of God. It pitties me for Lazdices

dices that loſt ſo much coſt: had as many vertues, did as many duties as other Churches: but for want of this, Chriſt could not ſup with them. Furniſh a Table with the principalleſt fare, and daintieſt diſhes that may be had; let them be roſted & boiled to the halues, or ſtand on the Table till they be lukewarme; what will the gueſts ſay? All that we can doe is but the deed done, vnleſſe zeale confer grace. *Opus operatũ*

Fourthly, zeale is the richeſt euidence of faith, and the cleareſt demonſtration of the Spirit: The Baptiſme of water, is but a cold proofe of a mans Chriſtendome; being common to all commers: but if any be baptiſed with fire, the ſame is ſealed vp to the day of Redemption. If any ſhall ſay, friend, what doſt thou profeſſe a religion without it; how can hee chooſe but bee ſtrooke dumbe? Can we ſuppoſe wormewood without bitterneſſe, a man without reaſon? then may wee imagine a religion, and a Chriſtian, without ſpirit and zeale. 4 *Baptiſmus Flaminis & Fluminis.*

The

The Ieſuit ſaith, I am zealous; the Separatiſt, I am zealous; their plea is more probable, then the lukewarme worldlings, that ſerue God without life. If the colour be pale and wan, and the motion inſenſible, the party is dead or in a ſwoune; if good and ſwift, wee make no queſtion. The zealous Chriſtian is neuer to ſeeke for a proofe of his ſaluation: what makes one Chriſtian differ from another in grace, as ſtarres doe in glory; but zeale? All beleeuers haue a like precious faith: All true Chriſtians haue all graces in their ſeedes; but the degrees of them are no way better diſcerned then by zeale: Men of place diſtinguiſh themſelues, by gliſtering pearles: A Chriſtian of degrees ſhines aboue other in zeale. Compariſons I knowe are odious to the world, that faine would haue all alike: but the righteous is better then his neighbour: All Chriſtians are the excellent of the earth, the Zelot ſurmounteth them all, as *Saul* the people by the head

head and shoulders; hee is euer striuing to excell, and exceede others and himselfe.

One of these is worth a thousand others, one doth the worke of many: which made him speake of *Elisha* in the plurall number, *The horsemen and Chariots of Israel*; besides his owne worke, he winnes and procures others, makes Proselytes. It is the nature of fire to multiply, one coale kindles another: his worke so shines that others come in and glorifie God; maruelling and enquiring what such forwardnesse should meane, concluding with *Nebuchadnezzar, Surely the seruants of the most high God.*

These are good Factors and Agents, doing God as good seruice as Boutefewes doe the Diuell, and Iesuites the Pope, sparing no cost, nor labour; and what they cannot doe themselues, they doe by their friends, *Who is on my side, who? &c.*

As for lets and impediments, they ouer-

ouer-looke and ouer-leape them, as fire passeth from one house to another; neither is there any standing for any Gods enemies before thē: they make hauock of their owne and others corruptions. If you will rightly conceiue of *Peters* zeale in conuerting and confounding, you must imagine (saith *Chrysostome*) a man made all of fire walking in stubble. All difficulties are but whetstones of their fortitude. The sluggard saith, *There is a Lyon in the way*; tell *Samson* & *Dauid* so, they will the rather goe out to meet them. Tell *Nehemiah* of *Sanballat*, hee answereth, *Shall such a man as I feare?* Tell *Caleb* there are *Anakims*, and he will say, *Let vs goe vppe at once, &c.* Let *Agabus* put off his girdle and binde *Paul*, let him be told in euery City, that bonds await him, hee is not onely ready for bonds, but for death; tell *Iubentius*, he must lay downe his life, he is as willing as to lay off his clothes: tell *Luther* of enemies in *Wormes*, hee will goe if all the tiles of the houses were diuels.

The

The Horſe neighs at the trumpet; the Leuiathan laughes at the ſpeare. They that meane to take the kingdome of God by violence, prouide themſelues to goe through fire and water, carry their liues in their hands, embrace faggots; they ſay to father and mother, *I know you not*. To carnall Counſellers and friendly enemies, *Get you behinde mee Satan*. Zeale is as ſtrong as death, not as the coles of Iuniper; floods of many waters cannot quench it. *Agur*, Pro. 30. ſpeakes of foure things, ſtately in their kinde; I will make bold to adde a fift, comprehending and excelling them all; namely, the zealous Chriſtian, ſtrong and bold as the Lion; not turning his head for any; as ſwift as the greihound in the waies of Gods commandements; in the race to heauen, as nimble as the Goate climbing the ſteep and craggy mountaines of pietie and vertue; A victorious King, ouercoming the world and his luſts: *Salomon* in all his royalty, is not cloathed like one of theſe in his

Pro: 30.

fiery Chariot.

To cut off the infinite praises of zeal, let vs heare what honourable testimonies and glorious rewards, it pleaseth God to confer vpon it; *Dauids* ruddie complexion and his skill in musicke, made him amiable in the eyes of men: but the zeale of his heart, stiled him a man after Gods owne heart; and the sweete singer of Israel. *Abraham*, that could finde in his heart to sacrifice his *Isaack*, was called the friend of God. The same virtue denominated *Iacob* a Prince with God. *Elisha*, The Chariots and horsemen. *Paul*, A chosen vessell, &c.

Neither doth God put them off, with names and empty fauours, but vpon these he bestowes his graces: *Dauid* dedicateth his Psalmes to him that excelled: God in dispensing of fauours obserueth the same rule, To him that ouercommeth will I giue, &c. To him that hath, shall be giuen. Husbandmen cast their seede vppon the fertilest ground,

ground, which returnes it with the greateſt intereſt: God giues moſt talents to thoſe that improoue them in the beſt banke. *Ioſeph* ſhall haue a party coloured coate, of all kinde of graces and bleſsings: And becauſe hee knowes this will purchaſe them hatred and enuy, he takes them into ſpeciall tuition; if any will hurt his zealous witneſſes, there goeth out a fire out of their mouthes, to deuoure their enemies. A man were better anger all the witches in the world then one of theſe. If God bring any common iudgements, he ſets his Seale & *Thau* on their foreheads, & ſprinkles their poſts; ſnatcheth *Lot* out of the fire (who burned in zeale, as *Sodome* in luſt) as men doe their plate whiles they let the baſer ſtuffe burne. In fine, he taketh *Enoch* and *Eliah* in triumphant Chariots vp to heauen, and after their labours and toyles, ſetteth them in ſpeciall Thrones, to reſt in glory; The Apoſtles in their twelue, the reſt in their order, according to their

Reuel. 12

Reuel. 7. 3
Ezek. 9.
Exod. 12

zeale. And though hee may well reckon the best of these, vnprofitable seruants; yet such congruity (not of merits, but of fauour) it pleaseth him to obserue in crowning his graces, that the most zealous heere, are the most glorious there.

Who would not now wonder how euer this royall vertue should haue lost it grace with the world; how euer any should admit a lowe thought of it? But what? shall all the indignitie which hell can cast vpon it, make it vile in our eyes? or rather shall wee not reason from the opposition as *Tertullian* did of *Nero*: That religion which *Nero* so persecutes, must needs be excellent.

If zeale were not some admirable good, the diuell and world would not so hate it; yet lest silence should be thought to baulke some vnanswerable reasons, let vs see how they labour to be mad with reason: Let *Festus* bee the speaker for the rest, for he speakes what all the rest thinke; you know his mad

1 Obiect. Zeal is mad, and makes men mad.

obiect-

obiection, and *Pauls* sober answere in that place, and the like, 2. Cor. 5. 13. whether hee bee mad or sober it is for God and you. *Act. 26. 24* *1 Cor.*

This text bids vs be zealous and repent; the word signifies be wise againe, or returne to your wits. The prodigall is said to come to himselfe, when he was first heat with this fire. We may well answer the world as old men do yong; You thinke vs Christians to bee madde that follow heauen so eagerly; but we knowe you to be mad, that run a-madding so after vanity.

A Christian indeed is neuer right, till he seeme to the world to be beside himselfe; Christs owne kindred were afraid of him. The Apostles are said to bee full of newe wine; besides, with these the world is madde: they runne vpon *Stephan* like mad men; *Nicodemus* & such as he, neuer offends them. *Act. 2* *Act. 7*

You know also what *Ahab* laid to the charge of *Eliah*; with the Apology hee made for himselfe. This is a stale impu- 3 Obiect.

cation in all ages. *Haman* accused *Mordechaie* and the Iewes of it. The Apostles are saide to bee troublers of the whole earth. In the Primitiue Church, all mutinies and contentions were laide to the Martyrs. True it is, where zeale is, there is opposition, and so consequently troubles: Christ sets this fire on earth, not as an author, but by accident: The theefe is the author of the fray, though the true man strike neuer so many blowes: but the *Ahabs* of the worlde, trouble Israel; then, complain of *Eliah*: The Papists will blowe vppe the state, then, father it vpon the Puritanes. It is not for any wise man, to beleeue the tythe of the tales and slaunders, which fly abroad of the zealous: Leud men would fain strike at al goodnes through their sides.

A make-bate.

Tenterden steeple.

3 Obiect. Proud.

You may remember also, *Eliabs* vncharitable censure of *David*, I know the pride of thine heart. So doe all worldlings measure others by their owne length; if they see any forwardnesse in the

the peaceableſt ſpirit, they aſcribe it either to vaine glory, or couetouſneſſe; the onely ſprings that ſet their wheeles on going: but of this the knower of the hearts muſt iudge betweene vs.

When ſlaundering will not ſerue, then fall they to glauering, cunningly glancing at zeale, whiles they commend the golden meane wherein vertue conſiſts. But Chriſtians, take heed none ſpoile you through ſuch Philoſophy; or rather Sophiſtry: for true Philoſophy will tell you that the meane wherein virtue is placed, is the middle betwixt two kindes, and not degrees: And it is but meane virtue that loues the meane in their ſenſe.

4 Obiect. They keep no meane.

Oh ſay they, but ſome diſcretion would doe well; It is true, but take withall *Caluins* caueat to *Melanchton*: That he affect not ſo the name of a moderate man, and liſten to ſuch Syrens ſongs, till he loſe his zeale.

5 Obiect. Vndiſcreet.

I haue obſerued, that which the world miſcalls diſcretion, to care vppe

zeale,

zeale, as that which they call policy, doth wisdome. As *Ioab* stabbed *Abner*, vnder a colour of friendshippe; Antichrist vndermineth Christ, by pretending to be his vicar. The feare of ouerdoing makes most come too short; of the two extremities, wee should most feare lukewarmenesse: rather let your milk boyle ouer then be raw.

From glauering, they fall to scoffing; yong Saints, will proue but old Diuels; these hot spurs will soone runne themselues out of breath. But we say, such were neuer right bred; such as proope falling starres, neuer were ought but meteors; the other neuer loose light or motion: spirituall motions may be violent and perpetuall.

When none of these wil take, they fal to right downe rayling; these Puritans, these singular fellowes, &c. vnfit for all honest company. I hope the states Puritan, and the common Puritan bee two creatures. For with that staffe the multitude beates all that are better then

selues,

ſelues, and lets fly at all that haue any ſhew of goodnes. But with that which moſt call Puritaniſme, I deſire to worſhip God. For ſingularity, Chriſt calls for it, and preſſeth & vrgeth it; What ſingular thing doe you, or what odde thing doe you? Shall Gods peculiar people, doe nothing peculiar? The world thinks it ſtrange, wee runne not with them into exceſſes, and do not as moſt doe, that we might eſcape deriſino. Iudge you which of theſe men ſhall pleaſe: I beleeue none ſhall euer pleaſe Chriſt, till they appeare odde, ſtrange, and preciſe men, to the common ſort; and yet neede not bee ouer iuſt neither. Let them that haue tender eares, ſtop them againſt the charmes of the world, and ſcornes of *Michol*, vnles they were wiſer: let him that hath a right eare, heare what Chriſt ſaith to the Churches, *Be zealous.*

The fourth part.

Yea, but by what means ſhall a Chriſtian Iocentiues.

ſtian attaine this fire, and maintaine it when he hath gotten it.

Say not in thine heart, What *Prometheus* ſhall aſcend into heauen and fetch it thence; thou maiſt fetch it thence by thine owne prayer: as did *Elias*, and the Apoſtles, men of infirmities as well as thy ſelfe; pray continually, and inſtantly: the Lord that breathed firſt thy ſoule into thee, will alſo breath on thy ſoule: I ſpeake not of miraculous (which was but a type) but of ordinary inſpiration. Prayer and zeale are as water and yce: mutually producing each other: when it is once comne downe vpon thine altar; though no water can quench it, yet muſt it bee preſerued freſh, by ordinary fuell; eſpecially, the Prieſts lippes muſt keepe it aliue.

Sermons are bellowes ordained for this purpoſe. The word read is of diuine vſe, but doth not with that motion ſtirre theſe coales.

Experience ſheweth the beſt oration will

will not so moue as the meanest Orator. Heere must come in [illegible] to the beginning of page 61.

The fifi part.

But heere me thinke I heare the lukewarme worldling of our times, fume and chafe, and aske what needs all this adoe for zeale, as if all Gods people were not zealous enough. 1 Obiect.

Such as thinke they are, or can bee zealous enough, neede no other conuiction to bee poore, blinde, naked, wretched, and pittifull *Laodiceans*: Fire is euer climing, and aspiring higher; zeale is euer ayming at that which is before; carried towards perfection; thinking meanely of that which is past, and already attained, condemning his vnprofitable seruice, as *Caluin* in his last Will this rule, tries full conceited Christians. Answer.

What would you haue vs doe? we professe, keepe our Church, hear Sermons as Christians ought to doe. 2 Obiect.

Affectionate friendship and seruice, Answer.

is

is not onely for publicke shewe, and pompe, vpon festiuall dayes, in Chambers of Presence; but for domesticall, ordinary, and priuate vse; to such holy-day and Church retainers, God may well say, let vs haue some of this zeale at home and apart.

All affections are most passionate, without a witnes. Such as whose families, closets, fields, beds, walks, doe testifie of their worship, as well as temples & synagogues, are right seruitors: God much respects their deuotions; and they haue strong proofe of the power of godlines.

3 Obiect. Wee would you should knowe, that wee are such as haue prayer saide or read, in our families & houshoulds; or or else wee say some to our selues at our lying downe, and vprising; and more then that, say you what you will, wee holde more then needs.

Answer. First, knowe, that zeale knowes no such vnmannerly courses, as to slubber ouer a few prayers, whiles you are dres-

dreſsing and vndreſsing your ſelues, as moſt doe, halfe a ſleepe, halfe awake; know further that ſuch, as holde onely a certaine ſtint of daily duties, as malt horſes their paſe, or mille horſes their round, out of cuſtome or forme, are farre from that metall which is euer putting forward, growing frō ſtrength to ſtrength, and inſtant in duties, in ſeaſon, out of ſeaſon: and this ſayes hard to lazie Chriſtians.

May not we go too farre on the right hand? 4 Obiect.

It is true: but liberality baulkes, and feares couetouſneſſe and niggardize, more a great deale then prodigality; ſo does zeale lukewarmenes and coldnes, more then too much heat and forwardneſſe; the defect is more oppoſit and dangerous to ſome virtues, then the exceſſe. Anſwer.

Why? are not ſome thinke you, too ſtraight laced, that dare not vſe their Chriſtian liberty in ſome recreations? ſweare by ſmall oathes, or lend money 5 Obiect.

for

for reasonable vse? hath not God left many things indifferent, wherein some shew themselues more nice, then wise?

Answer. Zeale will cut off the right hand, if it cause to offend, much more to pare the nailes and superfluities; it consumes the strongest, dearest, corruptions; much more will it singe off such haire and drosse as these: If ought be praise worthy, it embraceth such things; if any be doubtfull, carying shew of euill, of ill report, it dares not meddle with them; it feares that some of these are as indifferent, as fornication was among the heathen.

6 Obiect. There are but few such, no not of the better sort, as you speake of.

Answer. Graunt there bee any, and zealous emulation culleth the highest examples. Such as meane to excell in any Art, trauell to finde out the rarest workemen, purchase the choycest copies; hee that hath true zeale, will striue to purge himselfe, as Christ is pure.

Will

Will you haue vs runne before our neighbours, or liue without example, or company? 7. Obiect.

Cowards, and crauens, ſtand and looke who goes firſt: ſouldiers of courage will caſt lots for the onſet and fore-ranke, for deſperate ſeruices, and ſingle combats. Iades will not go without the way be led. Answer.

So wee may ſoone come to trouble, and danger enough. 8 Obiect.

What danger can there bee, of an honeſt, peaceable, religious forwardneſſe? Answer.

The ſlug or ſnaile, puts out the tender horne to feele for lets in the way, and puls them in when there is no cauſe; ſo doe the fearfull that ſhall bee without: but zeale either finds no dangers, or makes them none; it neither feares to doe well, or to reproue ill doers, let whoſo will be diſpleaſed.

Some indeed care not whom they offend, they are ſo harſh and fiery, they can beare with nothing. 9 Obiect.

Will

Answer. Will true christianity allowe vs to beare with any sinne?

Can tinne, or hot iron chooſe but hiſſe againe, if cold water be caſt on it? can a righteous ſoule chooſe but vex it ſelfe at open euill? Such Oſtriches as can digeſt oathes, profane and filthie ſpeeches, ſhew what metall they haue for the Lord of hoſts; who yet will be ready enough to offer the challenge, or ſtab, for the leaſt diſgrace to themſelues, or their miſtreſſe: *Phineas* had rather, if it were lawfull, fight in Gods quarrells then his owne.

10 Obiect. All are not by nature of ſo hot diſpoſitions, or ſo fiery-ſpirited, as others.

Answer. If there be ſuch a dull flegmaticke creature as hath no life nor ſpirit in any thing he goes about, or whom nothing will moue; hee may plead complexion, and yet grace is aboue nature: but the beſt way is; See euery man cõpare his deuotion in matters of God, with his ſpirits and metall in other affayres, wherein his element or delight lies

lies, if the one equall not the other, the fault is not in nature: the oldest man hath memory enough for his gold, and the coldest constitution heate enough where it likes.

11 Obiect. Well, our hearts may be as good as the best though we cannot shew it.

Answer. Fire cannot bee long smothered, it will either find a vent, or goe out; zeale will either finde word, or deede, to expresse it selfe withall.

11 Obiect. All haue not the gift of vtterance.

Answer. Violent affections haue made the dumbe to finde a tongue; If it be lowe water the mill may stand, but abound-ance of heart will set the wheeles on going. What earnest discourses will vnlearned mariners make of their voiages? huntsmen of their game, &c.

13 Obiect. All haue not ability and meanes: many haue great charges.

Answer. Loue and zeale are munificent, make money their seruant, not their master; wheresoeuer the heart is enlarged, the hand cannot bee straitned; where the

bowells are open, the purſe is not ſhut. *Herod* for his pleaſure, cares not for halfe his kingdome; what will not ſome gentlemen giue for haukes and hounds? not only the poor woman that ſpent the rich ointment on Chriſt, the widow that gaue all her ſubſtance, the conuerts that ſould all, and threw all at the feet of the Apoſtles, but euen the bounty of the ſuperſtitious Papiſts ſhall riſe in iudgement againſt ſuch as profeſſe a religion, wil giue it good words, & countenance; but be at no coſt with it, and know a cheaper way to ſaue charge withall.

14 Obiect. Al haue not ſo much leaſure, to ſpend ſo much time and ſtudy, about matters of religion, they haue ſomewhat els to doe.

Anſwer. There are indeede many vanities, which diſtract and diuide the minde of worldlings; but zeale counts one thing needefull, to which it makes all other veile and ſtand by. Is there any ſo good an husband of his time, that will not ſteale ſome houre for his pleaſure; that can-

cannot ſpare his God and his ſoule halfe an houre, morning and euening; that beſtowes not idly, as much time as a Sermon or two would take vp in the weeke? The ſoule I confeſſe hath his ſatiety, as well as the body; but why ſhould wee ſit on thornes, more at a Sermon then at a Play; thinke the Sabbaths longer then holidaies; but for want of zeale? If thou beeſt not a vaine and willing deceiuer of thy ſelfe, and others; deale honeſtly and plainely with thy ſoule, try thy ſelfe by theſe few rules; and if thou iudgeſt thy ſelfe to come ſhort of them, amend and *bee zealous.* Heere goe on at the 8 parte pag. 61.

After the ſparkles once by theſe meanes kindled, cheriſh and feed them by reading the word: Let it dwell richly in thy heart, excite thy dulneſſe by ſpirituall Hymnes. Loue-ſongs enflame not luſt, more, then the Song of Songs doth zeale: Reade or ſing the 119. Pſalme; and if thou beeſt not zealous, euery verſe will checke thee in thy

This much ſo beginneth in pag. 73

Doct. Hall.

throat: Meditation is another helpe, approued by *Isaacks*, and *Dauids* practice: An Art lately so taught, as I shall neede onely, to point at the choise theames, suiting and furthering this argument. I need not go far to fetch this fire: I may strike it out of euery word of this Epistle to *Laodicea*. Behold the Lord God, especially thy Lord Christ in his glorious titles, and Maiestie; for so hee beginnes his visions to *Iohn*; and his Epistles to the Churches, exciting their dull hearts. By such apparitions did hee set on fire the heart of *Moses* in the burning bush; and enflamed *Stephan*, his first Martyre: answerable and proportionable to which, are our serious contemplations. Behold him as one that seeth thee, and knoweth thy works; the rowsing preface of all these letters. *Cæsars* eye made his souldiers prodigall of their blood. The Atheist thinks God takes as much notice of him and his prayers, as he doth of the humming of flies and bees; and therfore

therefore, no marueil if his seruice be formall and fashionable. The faithfull Christian by faiths prospective sees him at home, and heares him saying, Well done thou good seruant; which maketh him to work out his heart. Behold him as the beginning of creatures, especially of the newe creature. Oh! what loue hath hee shewed thee in thy redemption? out of what misery, into what happinesse, by what a price, to what end; but that thou shouldest be zealous of good workes? Behold him as the faithfull witnesse, that witnessed himselfe for thee a good witnesse, and here faithfully counsels thee to follow his patterne. Behold him as a speedy and royall rewarder of his followers. Take thy selfe into paradise, represent to thy selfe thy crowne, thy throne, thy white robes; looke not on the things that are seene, but on the farre most excellent waight of glory; look vpon these, and faint if thou canst. Behold also hee is a consuming fire, a

zealous God, hating lukewarmenesse; not onely destroying *Sodom* with fire and brimstone, and prouiding *Tophet* for his enemies; but awaking also his drowzie seruants, by iudgements (as *Absolon Ioab* by firing his corne) his Israelites by fiery serpents: whom hee loueth, hee chasteneth, and keepeth them in the fornace of fiery tryalls, till they come to their right temper. Hee standeth and knocketh: if nothing will arouze vs, a time will come, when heauen and earth shall burne with fire, and Christ shall come in flaming fire, to render vengeance with fire vnquenchable. We therefore, that know the terrour of that day, what maner of persons ought we to be?

From God turne thine eyes vnto man: set before thee the pillar, and cloud of fiery examples, that haue led vs the way into Canaan. Hee is but a dull Iade, that will not follow: The stories of the scriptures, the liues of the fathers, the acts and monuments of

of the Church, haue a ſpeciall vertue for this effect. The very pictures of the fires, and Martyrs, cannot but warme thee. If thou canſt meet with any liuing examples, followe them, as they followe Chriſt, frequent their company: euen *Saul* amongſt the Prophets, will Propheſie. No bangling hauke, but with a high flier will mend her pitch: the pooreſt good companion, will doe thee ſome good; when *Silas*, came *Paul* burnt in the ſpirit: a leſſer ſticke may fire a billet; If thou findeſt none, let the coldneſſe of the times heate thee, as froſtes doe the fire; Let euery indignation make thee zealous, as the dunſtery of the Monks, made *Eraſmus* ſtudious: one way to be rich in times of dearth, is to engroſſe a rare commodity, ſuch as zeale is: now, if euer, *they haue deſtroyed thy lawe*; It is now hie time to be zealous.

Conſider and emulate the children of this generation, to ſee how eager euery *Demas* is for worldy promotion. How

How did that worthy Biſhop, diſdain to ſee an harlot, more curiouſly to adorne her body vnto ſinne and death, then he could his ſoule vnto life euerlaſting. It angred *Demoſthenes* to ſee a Smith earelier at his Anuile, then hee was at his Deske.

When thou haſt thus heat thy ſelfe, take heede of catching cold againe, as many haue done, and brought their zeale to deaths doore.

Zeales extinguiſhers.

1 Subſtraction of fewell

This fire may go out diuerſe wayes: firſt by ſubſtraction of fewell; if a man forbeare his accuſtomed meales, will not his naturall heat decay? The *Leuites* that kept Gods watch in the Temple, were charged expreſſely, morning & euening, if not oftner, to look to the lights and the fire. He that ſhall forget (at the leaſt) with the *Curfeau-bell* in the euening to rake vppe his zeale by prayer, and with the day-bell in the morning to ſtirre vp & kindle the ſame, if not oftner with *Daniel*; I cannot conceiue how hee can poſsibly keepe fire in his

his heart. Will God bleſſe ſuch, as bid him not ſo much as good-morrow and good-euen?

He that ſhall deſpiſe or neglect prophecie, muſt he not needes quench the ſpirit? haue I not marked glorious profeſſors, who for ſome farme ſake, or other commodities, haue ſhifted from Ieruſalem to Iericho; where the ſituation was good, but the waters nought; and their zeale hath periſhed, becauſe viſion hath failed.

Such as reade the Bible by fits vpon rainy dayes, not eating the booke with *Iohn*, but taſting onely with the tippe of the tongue: Such as meditate by inarches, neuer chewing the cud and digeſting their meat, they may happely get a ſmackering for diſcourſe and table-talke; but not enough to keepe ſoule & life together, much leſſe for ſtrength and vigour. Such as forſake the beſt fellowſhip, and waxe ſtrange to holy aſſemblies, (as now the manner of many is) how can they but take cold? Can one

one coale alone keep it selfe glowing?

Though it goe not out for want of matter, yet may it be put out by sundry accidents; when it is newly kindled it may be put out with scoffes and reproches, if *Peter* take not heed, and fence himselfe well against them; but if once throughly growne, such breath will but spread and encrease it.

It is possible fire may be oppressed with too much wood, and heat suffocated with too much nourishment: ouermuch prayer, reading, and study, may be a wearinesse both to flesh and spirit: but it so rarely happeneth that I neede not mention it; and yet the soule hath it satiety. There be some such perchance, ouer-nice men in this sense also, who haue not learned that God will haue them mercifull to themselues: It is oftner smoothered for want of vent and exercise. Let such as vse not, and expresse nōt their zeale, bragge of their good hearts; surely they haue none such, or not like to haue them such

such. If *Nichodemus* had not buried Christ by day, wee might haue feared his zeale had gone out, for all his comming by night.

3 Sinne

Yet this is not so ordinary, as to extinguish it by the quench-coale of sin; grosse sinne euery man knowes will waste the conscience, and make shippe-wracke of zeale: but I say, the least known euill vnrepented of, is as a thiefe in the candle, or an obstruction in the liuer. I feare *Dauid* serued God but reasonably, till hee published his repentance; he that steales his meate, though pouerty tempt him, yet giueth thankes but coldly: zeale and sinne, will soone expell the one, or the other, out of their subiect; can you imagine in the same roofe, God and Beliall, the Arke and Dagon? Lastly, and most commonly, foraine heate will extract the inwarde, and aduenticious heate consume the naturall.

4 Loue of the world

The Sunne will put out the fire; and so will the loue of the world, the loue of

of the Father, they cannot ſtand toge-
ther in intenſe degrees, one cannot
ſerue both theſe maſters, with ſuch af-
fection as both would haue. Seldome
ſeeſt thou a man make haſte to be rich,
and thriue in religion. Chriſts meſſage
to *Iohn* holdes true, The poor are moſt
forward in receiuing and following the
Goſpell: as thou loueſt thy zeale, be-
ware of reſoluing to be rich, leſt gaine
proue thy godlineſſe; take heede of
ambitious aſpiring, leaſt Courts and
great places, prooue ill aires for zeal,
whither it is as eaſie to go zealous, as to
returne wiſe: *Peter* whiles he warmed
his hands, cooled his heart; Not that
greatneſſe and zeale cannot agree, but
for that our weakeneſſe many times
ſeuers them. If thou beeſt willing to dy
poore in eſtate, thou maieſt the more
eaſily liue rich in grace. *Smyrna*, the
pooreſt of the ſeuen Candleſtickes, hath
the richeſt price vpon it.

The diligent practice of theſe cour-
ſes will make eaſie the practice of this
coun-

counsell, *Be zealous, &c. Reuel. 3. 19.* Acts

The sixt part.

Which little round fire-ball comming to hand, as *Dauids* small stone, by ordinary lot, knowing the insufficiency of my owne; I pray, that God with his arme, would scatter it farre and wide into those wide parts of the world without the pale of Christendome, which lie so frozen and benummed in their Paganisme, that they feele not the coldnesse of their religions; as also in those regions, that being within the Tropickes of the Church, haue iust so much, and so little heate, as to thinke they haue enough, and need no more: Chiefly mine affections burne within me for the good of mine owne nation, for which I would I had but so much zeale as truely to wish my selfe *Anathema*, vpon condition it had heate sutable to the light. For I must beare it record, it hath knowledge, I would I could say, according to zeale. But the spirit

ſpirit knowing that which is ſpoken to all; to bee in effect as ſpoken to none, directs mee what I would ſpeake to Churches, to ſpeake to particular Angels. Now the principall in our Church, vnder that Archangel of the couenant, I moſt willingly acknowledge to bee my Lorde the King, as an Angel of light. And why not that very Angel, who by his writing hath begunne to poure out the fift viall vpon the throne of the beaſt, darkened his kingdome, cauſed them to gnaw their tongues for griefe, and blaſpheme for the ſmart of their wounds; though as yet they will not repent of their errours. The Lord anoint him more and more, with this oyle aboue all the Princes of the earth, that from his head, it may run downe vpon our skirts; make him ſhine in zeale aboue all other ſtarres, to the warming & enlightening of this whole Horizon; ſet him vp as a ſtandard for his people; cloath him with zeale, as with a cloake, to recompence the fury

of

of the aduerſaries, that hee may ſtrike the Aramites, not three but fiue times till they be conſumed; that he may put the Ammonites vnder the iron ſawes, harrowes, axes, which haue prouoked him as much, as euer they did *Dauid*, 2. Sam. 12. But yet as in the time of the old Teſtament the cuſtody of the fire and light was the charge of the Prieſts; ſo here I obſerue Chriſt to lay it vpon his Miniſters, interpreting his rule by his practice, *Tell the Church*, *Tell the Angel of the Church*; honouring that deſpiſed office, with that ſtately ſtile; intimating the vnion betweene people and Miniſter, that they ſhould be as one: what is ſpoken to the one, is ſpoken to the other; not as ſome, that euer make Clergie and Layty two members, in diuiſion and oppoſition; neither yet as ſome ſpirites that lay all leuell, but implying a propriety, eſpecially in grace and zeale in the Miniſters, whom the preacher calls the Maſter of the aſſemblies; that they ſhould exceed

ceede as farre the people, as Angels do men, and that he will reckon with them for the religion of the people, becauſe cold Prieſts make bold ſinners; zealous *Iehoiada* may make *Iehoaſh* the King zealous, ſo long as he liues with him. We therefore men and brethren, or rather men and Angels, vpon whom it lies to keepe life and heate in the deuotion of the world, to conſume the droſſe of vices and hereſies, that haue fallen into the ſinke of our times; we that are to make ready our people for the ſecond comming of Chriſt, is the ſpirit of *Ely* thinke wee ſufficient for vs? what manner of perſons ought wee to be, burning in ſpirit, feruent in prayer, thundring in preaching, ſhining in life and conuerſation? why is it then my brethren (oh let my plaineſt rebukes, be the fruites and ſignes of my beſt loue to mine owne Tribe; let them not be as breakings of the head, but as precious balme to thoſe whoſe honour with the people, I pre-

ferre

ſerre to my life) why is it that ſome of vs pray ſo rarely, and ſo coldely in priuate (the euills of our times will not out but by frequent faſting and feruent prayer) in publique ſo briefly, ſo perfunctorily, and feebly, that wee ſcarſe haue any witneſſes of what wee ſaie? why are there yet remaining any Mutes amongſt vs? why are there any tongues that dare ſpeake againſt often or zealous preaching? Doth not *Paul* adiure vs before him that ſhall judge the elect Angels, that we preach inſtantly, in ſeaſon, and out of ſeaſon? Reade we the commentaries of that text, or let the practice of Ancients expound it, and tell mee if euer olde or new interpreted that charge, of bare reading, of quarterly, or monethly, yea, or of once on the Saboath preaching onely, as if that were fully ſufficient, without endeauoring or deſiring any more? If alwaies often preaching bee prating, what meant the practice I ſay, not only of *Calvin*, and *Beza*, but of *Chryſoſtom*, *Baſil*.

Basil, *Ambrose*, with other of the Fathers, preaching euery day in the week, some of them twise in the weeke, none of them so seldome, as such would beat the world in hand. What meant sundry ancient Councells, (the eleuenth of *Toulet* in Spaine) yea euen of Trent it selfe, to excite the torpor of the Bishoppes of their times, as their Canons speake, enioyning frequent preaching, calling for more then almost any man is to performe.

But heere I may turne reprooving into reioycing, that preaching is growne in any better fashion and grace with our times, by royall and reuerend, both examples and countenance: only I wish that euery *Archippus* may fulfill his Ministery, be instant and constant in preaching. *Salomon* the older, and wiser hee grew, the more hee taught the people, sharpened his goads, and fastned his nailes; whereas many amongst vs are so wise in their youth, as to affect the foolishnes of preaching;

but

but in their dotage, Eate slayes the foole; when the doore is oyled, it leanes creaking; they must then fall to make much of themselues, till contrarie with the Prophet they cry out, My fatnesse, my fatnesse, my belly, my belly; so fauouring their lungs, that they will bee sure neuer to die of *Dauids* consumption of zeale; let such preach, say they, that want liuing: and if for shame they preach at all, it must be rarely and easily, for breaking of their winde, (my meaning is not to taxe such, whom God disinables by weakenes of body) or such as recompense their rarity with industry, as *Perkins*, &c. and yet forsooth these thinke they may iustly challenge, and weare the double honor of countenance and maintenance; I marueil with what right, or with what face, so long as there remaineth expres Canon of Scripture, bequeathing it to those, that toyle in word and doctrine. Neither will zeale set vs on worke only to preach, or to preach often to a-

uoid the infamy of bare readers; but it will teach vs to preach painfully, and that in the euidence and demonstration, not so much of art, or nature, as of the spirit and grace; regarding onely, that the people know Christ and him crucified; not caring whether they knowe what wee haue read, how many quotations our memory will carry leuell, how roundly wee can vtter our minde, in new minted wordes, in like sounding, idle, vaine, and offensiue *Paronomasies*; I blush to fall into the least touch of that kinde: yet at once to shew and reproue that childish folly, It is a view of vaine preaching, turning sound preaching into a sound of preaching, tickling mens eares, like a tinkling cymbal, feeding them ἡδυσμασι καὶ οὐκ ἐδέσμασι, spoyling the plaine song, with descant and diuision: what is this but to shew our owne leuitie and want of true art; indeede affecting such a dauncing, piperly and effeminate eloquence (as *Tully*, *Demosthenes*, or any

Mal-

Masculine Orator would scorne) instead of that diuine powerfull deliuery, which becommeth him, that speaks the Oracles of God. If euer we mean to doe any good, wee must exhort and reproouе, with all vehemency and authority; lifting vppe our voyce as a trumper, as the sonnes of thunder; pearcing their eares, witnessing, striuing and contending, according to our gift whatsoeuer it bee, to manifest our affections, that wee may worke vpon the people; which all the art in the world will not teach vs to doe: onely zeale at the heart will naturally produce it, without straining or affecting. If God require the heart as well as the head; why should wee not labour to mooue the affections, as well as inform the iudgement? there is a doctrinall, & as som tearm it, a Doctorly kind of preaching, which is admired of some that vnderstand it not; of others that could be content with the Masse againe, because it was gentle, and had no teeth in it.

it. And such Sermons I haue sometimes heard, for matter void of exception, but so delivered as if one were acting a Part, or saying a lesson by heart: It hath called to minde a song which sometimes I haue met withall, excellently composed, full of sweete ayre, surely and truely sung; but with flat and dead voyces without spirit, which hath marred the musicke: Of such a Sermon and preacher, the countrey mans verdict did well, that said, this man may be a great scholar, but hee wants beetle and wedges to heaw our knotted timber withall, our greene wood will not burn vnless it be better blowen; you shall sometimes see an excellent horse of shape and colour, hauing many of those marks *Du Bartas* describes in *Gains* supposed horse; which yet wanting metall hath beene of little worth, and lesse vse. If there were no other preachers then these, which hold themselues the onely profound and learned preachers, I muse what should become

become of conuersion of soules, which they that couet, must borne with the spirit of *Elias*, to gurne the hearts of the fathers to their children: I say, in truth and I hope with modestie I speake with the Preachers, that in obseruing I haue obserued, and haue found that diuerse great Clarkes haue had but little fruit of their ministery; but hardly any truely zealous man of God (though of lesser gifts) but haue had much comfort of their labours, in their owne and bordering parishes, being in this likened by *Gregory*, to the yron on the Smiths anvile sparkling round about. And if for this any bordering neighbours, whose cold labours work not the like successe, shall accuse them of some kind (I know not what) of policie in bewitching the people, they may well reply, Behold our zealous affections are our charmes, and zeale all our witchcraft, as *Latimer* well answered one that accused the people of partiality, for not affecting him that preached

ched one of his printed sermons, that he had indeed his Stick, but wanted his Reach; meaning his zealous manner of preaching and liuing, without which last, all the former will doe but little good, if a good example of life accompany not their doctrine, as lightning doth thunder. For there are some (I speake it with sorrow of heart) that seem to haue fire in their preaching, but carry water in their life, being notoriously proud, couetous, or debauched, stained with odious vices. Let vs heare the summe of all. Doe we loue Christ more then ordinary? would wee giue proofe of our treble loue to him? Let vs then feede his flocke with a treble zeale, expressed in our prayer, preaching and liuing. Let vs make it appeare to the consciences of all, that the top of our ambition is Gods glory: and that we preferre the winning of soules, to the winning of the world.

This title of Angels why may it not also be extended to Magistrates, as well

as

as that higher ſtile, of Gods? Sure I am that the ſcarlet robe of zeale would exceeding well become them. *Iethro* maketh it their prime and eſſentiall character; God and *Moſes*, their onely and ſole, in the charge and commiſsion to *Ioſhua* ſo oft repeated; *Onely be of good courage*. And if *Dauid* were now to repen his Pſalme; I thinke hee might alter the forme of his counſell, and ſay, *Be zealous yee Rulers and Iudges of the world*, and not wiſe and politicke: or rather vnder the tearmes of wiſdome, he cõprehends indeed the zeal we call for, the moſt now adayes being *Gallives*, wiſe onely for the matters of the common wealth; not hauing a ſparke of that ſpirit which was in *Phineas*, *Daniel*, and *Nehemias* &c. for the Lord of hoſts, or to his lawes and commandements; as if God had made Magiſtrates keepers onely of the ſecond table, gouernours of men, and not of Chriſtians; guardians onely of ciuill ſocieties, and not of his Church, and ſhepheards alſo

of

of his flocke. Are Idolatries, blaſphemies, profaning of Sabaeths, no ſinne? Why then either haue not the lawes force and ſtrength enough in them (as ſomtime we are anſwered when we cõplain) or why are they not executed for the ſuppreſsing of theſe raigning ſinnes? are not all they puniſhed with death in the Scriptures, as well as breaches of the ſecond table. Blood I leaue to the malignant Church, and admire clemency in rulers, as much as any; but yet I know the profane diſſoluteneſſe of the times, requires a three ſtringed whip of ſeuerity to purge our *Augean* ſtable of the foule abuſes, whipt often with pennes and tongues, but ſpared by them that beare the ſword (a man may ſay of many gouernours) altogether in vaine for matters of religion. Are not kings of the earth charged to rẽder double to the bloudy ſtrumpet of Rome? Why then doth the hurtfull pittie of our times imbolden and increaſe their numbers? *Laodicea* it ſelfe, I doubt not,

for

for matters of mine and thine, had (as their name imports) good ciuill iuſtice and iuſticers; but what was God the nearer for it? doth hee not threaten for all that to ſpue them out of his mouth? ſhall hee not curſe thoſe that doe his worke negligently, fearfully & partially? Our times complaine of two ſpeciall canker-worms of iuſtice, which eate vp zeale in Magiſtrates. The firſt, is couetouſneſſe, which makes men of place to tranſgreſſe for a morſell of bread; the zeale of their owne houſes, conſumes the zeale of Gods houſe: The building of great houſes, keeping of great houſes, & matching with great houſes, raiſing and leauing of great houſes behinde them; makes them ſo rauenous, that they deuoure ſo much, as choakes all their zeale; which would teach them to ſhake their laps of bribes, and ſcorn to accept gifts, though men would augment them for the peruerting of iudgement. The other is cowardiſe and fearfulnes; which how vnfit, and baſe a qua-

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lity did *Nehemiah* thinke it for a man of his place? no better then shynesse in a fore-horse, whose eyes men fenle on both sides, that they may lead the way, and goe without starting; vnto which, zeale is answerable in Magistrates, causing them onely to see him that is inuisible, without casting a squint eye at men; to sing to God onely of iudgement and mercy, without tuning their songs to mans eare; to walke in the perfect way without turning, either to the right or left hand for fear or fauour. Oh that there were such an heart in our leaders; how easily would our people follow! what a spring-tide of zeale should wee haue, if the Sunne and Moone would cast out a benigne aspect vpon them! Doth it not flourish in all those shires and townes, where the word and sword doe iointly cherish it? In others which are the greatest number, how doth it languish and wane away, and hang downe the head? where is it in diuerse places of the land to be seene? I had

had almoſt ſaid in my haſte and heate, there is none that hath zeale; no not one, there is no courage for the trueth; but that I remember that *Eliah* was checked for ouerſhooting himſelfe in his too ſhort and quicke computation. I hope the Lorde hath his fifties amongſt vs, though but thinne ſowne in compariſon of the ſwarmes of profeſſed recuſants, and Church-Papiſts, of profane Atheiſts, key-cold worldlings, and lukewarme profeſſors. The bodies of our many ſeuerall congregations, yea euen of the better ſort, whereunto haue they beene likened by our ſeparated aduerſaries; but vnto the Prophet *Hoſea* his cake, halfe baked vpon the hearth, hauing one ſide, that is the one ſide to the world-ward in publike ſeruice, ſcorched a little and browned ouer; but the inſide to Godward, in priuate, and family duties, no better then dough; many of them making indeede ſome ſhew, as the out-landiſh fruites that are plaſhed vpon our walles, but

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wanting heate neuer come to maturitie. If wee ſhould make good their reſemblances, how then ſhould we pleaſe the ſtomacke of God? who hath indeede brooked and borne vs a long time, I doubt but wamblingly. How neare were we going in 88. and in the powder treaſon? Do we thinke he will euer digeſt vs, in the temper wee are in? which (to confeſſe the truth of the faſhionable Chriſtian) what is it but a ſtate of neutrality, indifferency, or ſuch a mediocrity, as will iuſt ſerue the time, ſatisfie law, or ſtand with reputation of neighbours? beyond which, if any ſtep a little forward, do not the reſt hunt vpon the ſtop? If there hap to breake out a ſparkle of zeale in any one houſe in a pariſh; is not the whole towne in an vproare, as when the bells ring awke euery man brings his bucket to the quenching of this fire? If hell bee in an alehouſe, who cries out of it? and as for our Sundayes Church ſeruice, which is all that God gets at our hands; how

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perfunctorily, and fashionably is it slubbered ouer; how are his Sabaoths made the voider and dung-hill for all refuse businesse, diuided between the Church and the alehouse, the may-pole commonly beguiling the pulpit; what man would not spue to see God thus worshipped? This want of deuotion makes the foule mouthed Papists to spet at vs: this want of reformation, makes the queasie stomacked Brownists cast them selues out of our Church; and shall God alwaies suffer the land to beare vs? But behold, he stands at the doore & knocks, by treasons, by plagues, by the hammer of dearths, discontents, fires, inundations, especially by the word; his locks are wet with waiting. Oh before he shake off the dust of his feete against vs, and turne to some other nation more worthie, let vs open the doore, that he may come in and sup with vs; if he loue vs, he will purge vs, and scoure vs, by one chastisement or other; if hee haue no pleasure in vs, he cannot but vnburden his

his stomacke of vs; If all the land besides should turne the deafe eare, yet let me intreat and charge you of my flock to heare his voyce, & be zealous. Since my comming amongst you, I haue handled some bookes of the olde Testament, the Epistles to the Romanes, to the Hebrewes, of Saint *Iames*, *Peter*, & *Iohn*, out of them taught the doctrine of the Law, of faith, loue, & good works: now in the choyce of this Epistle of Christ to *Laodicea*, my desire was to boile vp the former to their iust temper: in which worke I can willingly be content to spend my strength, & daies, if God see it fit. I cannot bee a better sacrifice then to God, and for you, if I waste my selfe, so you may haue light and heat; what else is the end of my life? God hath giuen you a name, your zeale is gone abroad, and I hope you haue many names among you: the Lord increase their number and zeale. If but one of vs this day, shall open this doore of his heart with *Iehoshua*, let others

choose,

mooſe, I and my houſe will ſerue the Lord more zealouſly then heretofore; neither I nor he ſhall haue loſt our labours. A liuely picture caſts the eye vpon euery one that comes neer it: ſuch is the word with whom, & with which we haue to do; Let him that is now cold, grow colder and colder; but let him that hath an eare, heare what hath been ſaid to the Churches; And bee zealous and amend.

The Lord giue vs not onely vnderſtanding, but zeale in all things: hee Baptize vs with fire: hee breath on vs, and inſpire into vs the ſpirit of life and power, &c. So ſhall we runne the waies of his commandements.

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FINIS.

Soli Deo gloria